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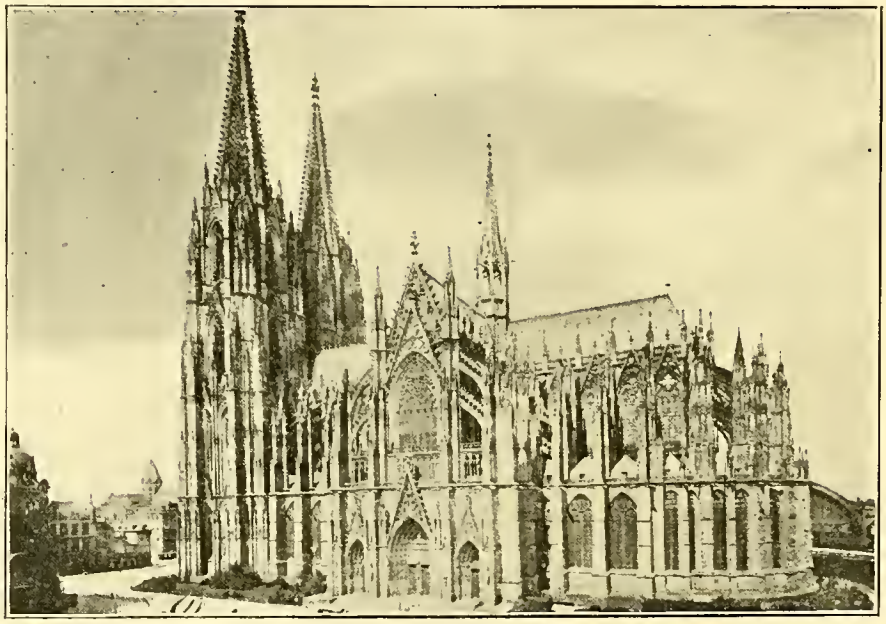
COLOGNE, ITS CATHEDRAL AND TREASURES.

THE Cathedral, at once the finest Gothic structure in the world, colossal in its dimensions, and wonderful in its beauty, richness and grace of architecture, was first designed by Bishop Englebert, but his plans were not carried out, owing to his murder in 1225. The present building was commenced in August, 1248, by Bishop Conrad von Hochstaden, on the site of a church, which was destroyed by fire in that year, and which had stood since the 9th century. Tradition ascribes the architecture of the present magnificent church to Meister Gerard von Rile, to whom a grant was made by the Chapter in 1257. The choir was consecrated in 1322. The nave was so far completed, that service was held in it in 1388. In 1447 the south tower attained the height of the belfry, and a peal of bells was placed in it. Up till 1509 very little progress was made in the building. In its unfinished condition it was covered over by

THE RHINE AT COLOGNE.

a temporary roof, and so remained for over 300 years. During the French Revolution it was used by the Republican troops for forage, and they tore off its lead roof for bullets. King Frederick William III of Prussia, in 1816, the year after the battle of Waterloo, gave orders to prepare plans for its restoration. The massive structure by this time was showing serious signs of decay. Moss and weeds were growing between its stones, and fine trees were waving on its summit.



COLOGNE CATHEDRAL.

In 1823 the repairs began, and the new part of the cathedral was laid by King Frederick IV in 1842. An immense banner bearing the word "Protectere" was displayed from the great crane, which for three centuries had been unused, on the south tower.

In 1848 the nave, aisles and transepts were consecrated. In 1863 the whole interior was thrown open. In August, 1880, the last stone of the south tower was placed in position, and the completion of the cathedral was celebrated with impressive ceremonies, in the presence of the German Emperor and princes, in October of the same year. The amount expended on its completion exceeded £900,000. Frederick William III furnished £50,000, Frederick William IV £25,000, the remainder by large grants from the government, private subscriptions from all points of Europe, by various societies and others.

A curious legend is attached to the building of the cathedral. The architect who was first entrusted with drawing out the plans utterly failed to produce anything worthy of the lofty ideas of the archbishop, though in his dreams he saw realized a magnificent plan, which in his waking hours, he could not reproduce. The time came for the delivery of the plans, he cursed himself and wished himself dead. Then a visitant from the other world appeared to him, and unrolling a parchment showed him the designs of his dreams,and offered it to him in exchange for a contract

signed with his blood, giving him, after the dedication of the cathedral, his own soul and the soul of the first living being who entered the building. Sorely tempted the poor architect signed the bond. The archbishop, much impressed with the magnificence of the plans, caused a brazen tablet to be placed in a prominent position to the honor of the architect, who with anxiety and terror awaited the day of the cathedral's completion and its dedication. At last he became so distressed that he died with grief, after having confessed his sin. The brass plate then mysteriously disappeared. But how was the other part of the bond to be avoided?

The legend, it is said, was ended by the archbishop granting to a woman who had been arrested, her request, that if she could evade the bond, that she should be pardoned. Consequently, a huge chest was carried into the cathedral in the presence of the archbishop and all the clergy. When it was opened a figure emerged, clothed in woman's apparel, but strangely it walked into the building on all fours.

The moment it crossed the threshold it was seized upon and killed by the evil one, when lo! it was only a fat pig. Being thus twice cheated, he swore the cathedral should never be finished. Until 1880 that was true, but since that time it is proven that his power was at an end.

The cathedral is 511 feet in length, 231 wide, its western towers are the highest in Europe. It is up to date, and has a distinguished air about it, different from all others. On a tablet of stone in the pavement, immediately in front of the cathedral, is inscribed:

Hier stand, Das Romeische
Nord Thor,

which was the old Roman Gate.

With the Elders we entered this wonderful building, noticing the beautiful colored windows, two of which are so elegant of design and coloring, as to cause us to wonder. "The art is lost," we are told, and indeed no others are like unto them. The altar of the Virgin attracts our attention; here hundreds come and go, worshiping every day. The Virgin is very richly dressed, as is the child in her arms; both are adorned with priceless jewels; on her head is a crown of gems. She stands in a glass, altar-shaped oval case. Before them are many spikes, on which are placed candles, the gifts of devotees. Some of them are six feet high, and ten of them are burning. There are also boquets of roses, large and small. Immediately in front and below the case is a money box, about a foot square and three feet high, the opening lined with brass. Mothers place a coin in the hand of their child or children, to put into the box. We also noticed the mothers bring in the children and teach them to kneel and bow when near to the door of entrance. In our notes we read, "Speak of a mother's influence." Is it not the mother who thus early inculcates into the child's mind that which she desires him to be? O mothers who know the truth, be ye equally zealous in training the young mind to serve God!

We spent a couple of hours here visiting with Elder Cannon, while Elder Alder, accompanied by Elder Fitzgerald, made the three hundred feet climb to see the great bell, which is only rung three times a year, and was made out of the cannon captured from the French in 1870.

Everyone must visit the Treasury who enters here. All the objects are labeled; the most interesting perhaps is the Shrine of the Magi, made of gold. It is one of the most elaborate and valuable specimens of the goldsmith's art in the world. The shrine is in the form of a Roman Basilica, and dates from 1190-1200. One end is open showing the skulls of the Magi with

their names; Gaspar, Melchur, and Balthazar, below in small rubies. The skulls are turned face away. Formerly they were crowned with magnificent diadems, but now have only tawdry crowns of silver gilt. Here also are the bones of the kings, which were removed from the chapel of the Magi in 1861. The Shrine of St. Englebert, of silver gilt weighs 149 pounds, and bears date of 1633. There is also a large gold monstrame, richly jeweled, presented by the Archbishop Maxmilian Henry in 1858, weighing over twenty pounds. St. Peter's staff has an ivory handle, said to have been used by St. Peter and presented by him to Valerius. There are also shown two rings of the chain with which St. Peter was bound in prison when the angel came to release him. Also a ceremonial sword with a scabbard, in richly wrought open silver work. This sword was carried before the archbishops as a symbol of their temporal power, and at their funerals was placed on the left of the coffin. The silver hammer and trowel used by Frederick William IV in laying the foundation stone of the re-building in 1842 is also to be seen. These treasures were injured and several lost when they were carried away for safety during the French Revolution to Wedinghausen Abbey in Westphalia. They were returned in 1807. A portion was also stolen on the night of October 18th, 1820. But those that remain are of the enormous value of £250,000. The library contains rich literary treasures, but they are not shown except by special permission.

Lydia D. Alder.

THE FOUNTAIN OF KNOWLEDGE.

[FROM THE WRITINGS OF APOSTLE PARLEY P. PRATT.]

MODERN men have been traditioned to believe that a sacred book was the fountain of Divine knowledge; that the heights and depths, the lengths and breadths of heavenly intelligence is contained therein, and that the human mind must be limited and circumscribed thereby, so as never to receive one particle of knowledge except the small amount contained within its pages.

This cannot be correct, as we shall now proceed to demonstrate.

However sacred and true may be the principles contained in a book, yet these principles were true before they were written, and each truth was revealed before it was written, consequently known before it was written; therefore it follows that all revealed knowledge was obtained without books and independent of them—while on the other hand no sacred book could come into existence without the pre-existence of all the principles of revealed knowledge contained therein. It is therefore a self-evident fact, that sacred books are the productions of revealed knowledge, and revealed knowledge is not originally produced from books. Hence a book cannot be the fountain or source of knowledge; but is at best but a stream from the fountain.

Again, all books written on perishable materials are liable to destruction; but the fountain of knowledge cannot be destroyed. And should all books be destroyed, all the knowledge contained in them would still exist, and man might derive the very same knowledge from the very same fountain from whence it emanated previous to its being written.

Again, all mankind have not had the use of letters, they have not been qualified to read books. Very many of them have

lived in ages and in countries where a copy of the Bible could not be procured. The art of printing is a modern discovery: previous to this improvement every copy must needs be written in manuscript at a vast expense of time and labor, which placed them beyond the reach of the greater portion of the community—not to mention the fact that among some of the most enlightened portions of the earth the Scriptures were prohibited by law from being possessed and read by the common people. Where then was the source of divine knowledge to which they could appeal? If the sacred books were the only source of divine knowledge, then salvation must have been very limited indeed.

Again, a sacred book could never be made to contain a millionth part of the knowledge which an intelligent being is capable of receiving and comprehending.

Let us contemplate for a moment the mind's capacity, small indeed at first, but capable of infinite expansion, while a boundless field is extended on all sides, inviting enquiry and meditation.

O man! burst the chains of mortality which bind the past; unlock the prison of the clay tenement which confines thee to this groveling, earthly sphere of action; and robed in immortality, wrapped in the visions of eternity, with organs of sight and thought and speech which cannot be impaired or weakened by time or use; soar with me amid unnumbered worlds which roll in majesty on high. Ascend the heights; descend the depths; explore the lengths and breadths of organized existence. Learn the present facts, the past history and future destiny, of things and beings; of God and His works; of the organization of angels, of spirits, of man and animals; of worlds and their fulness; of thrones and dominions; principalities and powers. Learn what man was before this life and what he will be in worlds to come. Or seated on a throne celestial, surrounded with a chaotic mass of unorganized existence; search out the origin of matter and of mind. Trace them through all the windings of their varied order, till purified and exalted all nature seeks a grand, sublime repose and enters into rest, to change no more. Enter the sacred archives of the third heavens; hear with John the seven thunders speak, while forked lightnings flash around thy head; and trumps and voices loud proclaim the mysteries which are not lawful for man on earth to utter. And thus with knowledge stored, return to earth, and attempt to write all thou hast seen or heard or known of heaven and earth, of time and eternity, in a book.

You will then realize the truth of the language of the poet:

Could we with ink the ocean fill,
  Was the whole earth of parchment made;
And every single stick a quill,
  And every man a scribe by trade,
To write the love of God above,
  Would drain the ocean dry,
Nor could the whole upon a scroll
  Be spread from sky to sky.

It is not then to a book, however true or sacred or useful it may be, that we would point to as the fountain of knowledge; but rather to the great fountain of light and truth enthroned in the midst of the heavens; the revealer of secrets and the author of all the truth in existence, whether written or not.

Knowledge from this source can only be derived by means of direct revelation.

It is communicated unto man by means of the voice of God, the ministry of angels; or by visions; and by dreams as well as by prophecy and revelation.

By these means the ancients received all their knowledge of the past, present, and to come, as well as all their knowledge of principles, doctrines and commandments, by which they pleased God, and by which they obtained promises and a hope of immortality and eternal life.

By this means an Enoch was translated, a Noah saved from the flood; an Abraham honored and feared among the nations; a Jacob delivered; a Joseph exalted to a throne.

By this means a Moses burst the chains of a tyrant, and made a nation free.

By this means a Joshua conquered; and a David excelled all the wise men of the east.

By this means Jesus Christ conquered death and hell and ascended to the throne of His Father. By this means His apostles spread His gospel among the nations with such unparalleled success. And in short, by this means a Joseph in modern times has restored the fullness of the gospel; raised the Church out of the wilderness; restored to them the faith once delivered to the Saints; and caused them to escape the edge of the sword, to break off the fetters of iron, to burst the gloomy vaults of Missouri's dungeons, to put to flight the armies of the aliens, and to confound all the deep laid plots of wicked priests and rulers which have been laid for their destruction.

By this means the Latter-day Saints have risen from obscurity, and after wading through seas of oppression, have obtained their chartered rights, have organized their councils, have commenced to rear their cities and temples, have marshaled their legions and have unfurled far on high the ensign of freedom; while the wisdom of their legislation and the power and purity of their doctrine have attracted the attention and won the admiration of millions at home and abroad, who are rallying to the standard; and thus the nucleus is formed for the universal dominion of freedom, peace and truth; and for the restoration of all things spoken by the prophets.

The gift of revelation is the key of knowledge. Without it we know comparatively nothing, and with it we may know all things, even the deep things of God.

From the foregoing observations some persons may be disposed to take advantage of the prejudice of the present age, by asserting that we are opposed to the scriptures, or that we wish to throw them out of use, and to turn the minds of men from them, or at least from a just estimation of their value; but such is not the case.

The scriptures are sacred and true, and useful in their place. Although they are not the fountain of knowledge, yet they point to the fountain, and are every way calculated to encourage men to come to the fountain and seek to obtain the knowledge and gifts of God. For instance, who can read of a Noah saved from a flood, or an Abraham delivered from famine and war, of a Lot saved from the flames of Sodom, of a Joseph delivered from prison and exalted to a throne, of a Moses emancipated, of a Samuel exalting and dethroning kings, of a David rising up and contending with the legalized opposition of thrones and rulers; then seated on the throne of nations he reigns triumphantly, and, at his death, transmits to his son a kingdom, and riches, and wisdom, and glory, and honor, and power, far more excellent than had before been known among men? Who can read of a Daniel arrayed in robes of state, to preside over presidents of provinces, to teach senators wisdom, to instruct and reprove the kings of the earth, to penetrate with prophetic eye the distant future, and to point out with nice precision the rise and fall of kingdoms, states, and empires! Who can read of a Zachariah and Elizabeth, of Joseph and Mary, of Anna and Simeon, of the shepherds of the plains of Judah, of the wise men of the east, of John the Baptist and Nathaniel, of Jesus Christ and His Apostles, of Paul and the disciples, of Cornelius and Ananias, of the Churches of Rome, of Corinth, and of Ephesus, of John and the Isle of Patmos, and the seven

churches of Asia, of Jew and Gentile; in short of all the people of God, under all dispensations and circumstances, whether patriarchal, Mosaic or Christian; who can read of all these, instructed, governed, and perfected by holding constant communion with heaven by revelations, by visions, by dreams, and by angels and the spirits of just men made perfect, and not feel a kindling desire in his bosom, to partake of the same blessings, and to hold intercourse with the same powers? Who, in view of all these, would not feel a desire to hear the voice of Jehovah, to be wrapped in the visions of eternity; to gaze upon and hold converse with angels and spirits, to be instructed by visions and dreams of the night, and to partake of the testimony of Jesus, the spirit of prophecy?

Who with all these examples before him would not feel encouraged and emboldened to approach the throne of grace, and seek for things so reasonable, so useful, and so delightful?

But methinks I hear the sighs and groans, and behold the tears of a broken-hearted sinner whose bosom heaves with emotions of alternate hope and fear, of doubt and desire, while faith on the one hand invites him onward, and the strong bands of deep-rooted tradition, on the other hand, hold him back, and the precepts of men whisper in his ears, that revelation has ceased for ever, that visions, angels, dreams and the gift of prophecy are not for us; that we must be contented with the history of what others have enjoyed, without expecting to enjoy the same ourselves.

To such I would say, be not deceived, God is the same yesterday, today and forever. His arm is not shortened that it cannot save; His ears are not heavy that He cannot hear; neither is He dumb that He cannot speak. His angels are ministering spirits to the heirs of salvation, and His Spirit is the same Spirit of prophecy and revelation that it was in the days of old.

The Scriptures command you to covet earnestly the best gifts, but more especially the spirit of prophecy. Paul says that you may be enriched with the spirit of wisdom and revelation in the knowledge of God. James says, "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not, and it shall be given him." Again, Jesus Christ declares, that no man knows either Him or His Father, except it be revealed to him. He also declares that "to know God and Jesus Christ, whom He hath sent, is life eternal." Consequently all who enjoy eternal life must know God by revelation to themselves.

"Come ye weary, heavy-laden," ye humble seekers. Take courage from all these glorious examples and precious promises, lay hold upon the blessings which are calculated to exalt the mind, to enlarge the heart, and to enlighten the understanding, and thus prepare and qualify from out of the dust to shine with the wise as the brightness of the firmament, as the stars forever and ever.

The Scriptures are given for the very purpose of inviting and encouraging men to come unto the great fountain of light and truth, where they may enjoy all the blessings which are recorded in them, as having been enjoyed by the ancients. And those who are contented to enjoy the history of blessings instead of the blessings themselves, may be compared to a man on a desolate island who has nothing to eat or to drink. But while he is famishing, and ready to perish with hunger and thirst, he pulls a book from his pocket which contains the history of a feast of things once enjoyed by his forefathers. He reads with the rapture of delight of the delicious meats, the rich viands, the sweet fruits and sparkling wines which were spread upon the plenteous board, and of the joys of those who feasted freely there. But these recollections only serve to whet his appetite,

and to increase his cravings after food. In the anguish of hopeless despair he exclaims: Oh that I were in my father's house. Oh that I might partake of the feast. At this moment a messenger appears before him in the attitude of an instructor, and kindly offers to relieve him. With a sudden ray of hope springing in his bosom and with an imploring look of confidence, he enquires: What must I do to be saved from hunger and thirst and to feast as did my fathers? O friend, save or I perish.

But judge his feelings of disappointment and anguish when he is gravely told by his instructor that he does not need food as his fathers did. That it was only given to them because they had no sacred record—no history of the past to feast their souls upon; but now the canon of feasting is complete, the record is full. He need not eat as they did, nor drink as they did, but to read the history of their feasting, and to believe in it and rejoice in it, would answer the same purpose, and that it was wicked, and even presumptuous, to ask any food other than that which the reading of their record afforded him. In short, that they had the feast and he had the history of it, which amounted to the same thing, and he must therefore be content.

With these instructions he strives to restrain his appetite; he condemns himself a hundred times for feeling hungry and athirst; the keener his desires for food and drink, the closer he pursues his study of the feasting. He reads it over and over again, he commits it to memory,he presses it with fervor to his heart, he kisses it with reverence, he lays it for a pillow when he sleeps, and awakes but to read it anew. But still finds no relief; in spite of himself his soul hungers and thirsts for food, such as his parents enjoyed, and he pines out a wretched existence. But reading still the history of the past, he discovers at last that he had overlooked an important sentence —a sentence which informs him that he must partake of the food for himself, as they did for themselves, or starve to death; and at the same time a messenger arrives with food and wine in plenty, and kindly invites him to eat and drink. Nay, says he, my instructor told me that this history was all the food I needed; that it was enough for me to read and believe that my fathers ate; that it was all the same as to eat myself. But, says the kind instructor, that man was a deceiver—he has imposed upon you. Does not common sense teach you; does not experience teach you, and does not the history itself teach you that you must feast as well as they, or perish for ever? The poor, starving man is brought to his senses and is prevailed on to eat and drink. His spirits are then renewed; his soul is satisfied, and he looks with surprise and wonder upon his former absurdity and that of his companions, and is surprised to think that such foolish ideas should have ever entered the human mind.

So is the man, who, led by the vain traditions and precepts of men, is made to believe that the gifts of revelation, vision, the ministry of angels, and prophecy, and all the keys of knowledge which the ancients did enjoy, are not now needed or to be enjoyed: but that the Bible, which contains the history of them, is all that is necessary.

O ye hungry, famishing souls who have thus been deceived, arouse from your slumbers, break off the shackles of your minds, burst through the thick darkness and gloom of ages with which you are surrounded, and emerge into the light and liberty of the Gospel, that you may enjoy those great and glorious privileges which have been hid from ages and generations, but which are again made manifest in these last days, for the restoration of all things spoken by the prophets.

RUSSIA.

(CONTINUED FROM PAGE 692.)

A RECENT traveler in Russia thus gives his opinions on the peasants and the prospects of the present revolutionary movement:

The peasant is still by social usage relegated to the other side of the great gulf fixed between the serf of yesterday and all other classes of society. It would be rash to pass unqualified censure upon him, because he is scarcely responsible for those faults of his which have hindered him from displaying his many valuable and exceptional qualities. No great or stable government will ever be established in Russia without the co-operation of this "man of the fields," who is bound eventually to obtain possession of the light which the hand of autocracy has hitherto hidden from him under a bushel. If the cause of liberty in Russia had not in reserve these legions of peasants, as the earnest of a future, distant but bound to come, all hope would be chimerical, and this great country would infallibly be dismembered and fall a prey to the other nations of Europe. * * * An effective revolution, i. e., a revolution well organized and conducted with energy to the end is, under present conditions, impossible in Russia, where every attempt

GROUP AT RUSSIAN RAILROAD STATION.

at emancipation is necessarily shipwrecked in the disorder which really subserves the purpose of the party of reaction and practical anarchy."

ODESSA, RUSSIA.

In connection with the above the following thoughts regarding the supposed mistakes of the late Douma may not be out

CRACOW ST., WARSAW, POLAND.

of place. They are from the pen of Professor Goldwin Smith:

"Neither the Douma as it was nor the efforts of Russian Socialism can produce a rational solution of Russia's difficulties, or bring in a reign of law and order. Nor is it philosophical to throw all the blame for things upon the unhappy Czar. The revo-

KIEV, ON THE DNEIPER.

lutionary Douma was patriotic and enthusiastic, but it was certainly not statesmanlike.

HELSINGFORS, FINLAND.

"The Czardom is the offspring, not of Satan, but of the necessities of a primitive era, though it is now out of date, and calls for the exercise of the highest wisdom

which can make the past glide smoothly into the future. For all those peasant millions it still forms the only bond of allegiance to the state. In the French Revolution, the monarchy, instead of being constitutionally limited, was prematurely destroyed. The bond of allegiance was broken, and there followed civil war. The blame for the state of things which has brought on a violent revolution so far as the grievances of the peasants are concerned, rests perhaps less upon the autocrat than upon the great landowners, who have idled in pleasure-cities instead of living on their estates and doing their duty to their people.

"There was little hope of co-operation between the Imperial government and such an assembly as the Douma. The Douma evidently was revolutionary and bent on wresting government at once out of the hands of the Czar. Patriotic, it may have been, as it certainly was enthusiastic. Statesmanlike wisdom, such as recognizes the necessity of compromise, it can hardly be said to have shown. It seems a question whether the convocation of a public assembly of notables, selected on a thoroughly liberal principle, but with security for their intelligence and responsibility, to open the work of reform, might not have led practically to better results."

The list of recent assassinations in Russia shows that the autocracy of the empire is fighting for its life. Such a formidable record, covering only five out of more than 1,000 years of the nation's history, defies all comparison that can be made with revolutionary movements in other countries, and outdoes everything which even Russia, the traditional land of conspiracy is able to present from her own annals of revolt against tyrannical government.

CATHEDRAL OF THE ASSUMPTION, MOSCOW.

CATHEDRAL OF ST. BASIL, MOSCOW.

The peculiarity of the Russian case makes it a highly valuable study for the historian of political evolution. In modern times there have been plenty of movements for the overthrow of the ruling class; Holland, France, Italy, Germany, England and Spain have all had their plots, successful or unsuccessful, for the assassination of monarchs, or leading statesmen or of prominent officials. But the disaffection in which such attempts had their origin was never more than a temporary phase of popular development.

In Russia, on the contrary, from the beginning of autocratic government, conspiracy against the rule of the Czar has been a permanent element of the nation's life. The Russian irreconcilables do not melt away with a ministry or a period—they perpetuate themselves from generation to generation, and the very fact of their continued existence as a class within the body politic—a class now enormously increased in numbers, and commanding resources undreamed of by the revolutionists of a quarter of a century ago—passes upon the statesmanship of Russian administration a judgment that needs neither paraphrase nor commentary.

Revolutionary societies with Socialist and propagandist aims also exist in Poland, Finland and the Caucasus. Several new "fighting" organizations have been formed since the dissolution of the Douma. The teachers' organization, discovered by Von Plehve in 1903, now embraces most of the higher, middle and lower schools of Russia. The Jewish Bund conducts an extensive propaganda in the army.

The peasants of Russia, so long compelled to bear the reproach of unyielding conservatism, are also bestirring themselves. On August 15 last year the peasant delegates from 22 governments of the Russian empire met in Moscow, and under the title of "The Peasants' Union," issued a proclamation demanding universal suffrage for all persons over 21 without distinction of sex; inviolability of the persons of the deputies to the national assembly; the establishment of a system of peasant proprietorship by the handing over to the people of the state domains and the land now held by the monasteries and other religious institutions; the introduction of obligatory free elementary education without compulsatory religious instruction, coupled with the secularization of the schools and the opening of free libraries and reading rooms.

At a representative congress held in the winter of 1905, 1,400 peasants from all the rural communities in Poland passed resolutions in favor of national authority and the establishment of a Diet of Warsaw.

The Finns, in alliance with the Radicals of both Russia and Poland, have frequently announced their uncompromising resistance to autocracy and their attitude has not been changed by the recent concessions. Finally, the Russian clergy have wheeled into line in an organization entitled "The Militant Christian Brotherhood," whose purpose is to oppose the subservience of the church to the government.

The situation in Russia at the time of writing is that of a duel to the death between the revolutionists and the autocracy.

We give a few views of places where the revolutionary spirit is most pronounced.

LETTERS TO MY BOY.

XVI.

My Dear Son:

I MUST tell you in this letter something about the friendships of boys. You have heard it said that our associations with others influence our lives—will determine largely our conduct with our fellow-men. The associations of life are however less intimate than life's friendships. We associate in a general way with all with whom we are thrown in contact. Our neighbors, our schoolmates, our acquaintances affect our lives by reason of our associations with them, even though those associations are irregular and distant. If it be true then that our characters are largely shaped by our associations with others, how much more true it is that we are governed by

our friendships. Friendships are more exclusive and they are more beautiful. We cannot enter into the intimacies and confidences of a great number of people. We have neither the time nor the disposition. Most girls and boys have their special friends—friends that circumstances and daily associations make.

All boys and girls do not have the same quality of friendship. Some are naturally more confidential and intimate in their relations with their fellow-men than others, and the stronger, therefore, our friendships the more they become great forces in molding our characters. A disposition that enjoys the intimacy and confidence of others is a disposition that has in it a very strong love for humanity, and the conduct of humanity upon such a disposition is very influential, and such persons are very greatly inspired by the good that is in others or misled by the evils that are in their friends.

It is, of course, true that there is a divine influence which makes itself felt through all good human associations, but that divine influence reaches us most through humanity. It is adulterated by the conduct of our fellow-men and the grosser the adulteration the weaker its benign influence. Now the friends of our lives should have in their natures as little as possible of that which adulterates and degrades. Your friends should be those of the choicest and noblest characters in life, and particular attention should not only be paid to the general character of your friends, but also to their peculiarities. A good friend should not only be a good boy, but he should be a hopeful, loving boy, a boy that sees the good in others and holds up to admiration the beauties of life. If he is loving he disseminates the spirit of love and makes you feel good toward your fellow-men. Such a friend will have much to do with your real happiness in life.

Beware of the friend who is too frequently in a complaining mood, of a friend that dislikes too many people, of a friend that indulges in obnoxious criticisms—such a friend will destroy your happiness, and make the world gloomy for you. It is a pleasure to know boys who have the quality of genuine friendship. I am always suspicious of a boy who has no particular friend, a boy who obscures and conceals the confidences of his life. Such a boy closes his nature to influences that might be a blessing to him. As a rule he suspects the fidelity of others, and does not enjoy the best and highest spirit of freedom.

I would not think so highly of a boy who could say of himself that nobody knew him, that could boast of his hidden life. There is really nothing in a boy's life that should be hidden. His life should be an open book which his best friends could read and correct. It is true that as men and women grow older they grow in meditation and become more secluded in their thoughts and feelings. If their lives are properly spent, they enter more and more into the companionship and friendship of God. There are confidences that exist only between them and their Maker,—confidences that grow out of the trials and difficulties and temptations of life, but such a secluded life does not belong to boyhood which knows nothing of trials, has had no temptations, and few difficulties.

I think a boy should have special friends, friends to whom his life is an open book, friends that are true, sincere, high-minded, and pure. One of the first qualities of such a friendship is unselfishness. Remember if you have friends your constant thought should be the good and happiness you can bring to their lives rather than what you can personally gain from them. Friends are really those to whom it is a pleasure to administer the joys of life, upon whom there is a satisfaction in bestowing favors. If there is anything high or exalted in our natures it is accompanied

by a real desire to bless others and do them good. You know it is often said that Jesus is our best friend and in all that He said and did we find something that seems especially intended to meet our individual wants. He was so free from sordid selfishness that He may be taken as the highest type of friendship.

A bad man can never be a true friend. Bad men may associate for mutual protection, but their association has nothing of real friendship in it. So you may put it down as a rule that the better the friend the better the boy or the man; and from that rule you can easily see how like your friends you will be in both act and word. Real friends reflect the character of each other. If the best boys in the community do not take kindly to the opportunities of an intimate friendship with you, you may be reasonably sure that there is something lacking in your own life. I will conclude by counseling you to cultivate the spirit of friendship and to have intimate friends, confidential friends—friends tried and true. I could never admire a man of whom it is said, he has no special friends.

REPENTANCE.

USING the expression of one of our inspired writers: "Faith in God once quickened in the human heart, the conscience is awakened, the mind is self-convicted of sin, and repentance follows as a consequence."

We infer from this that repentance is a deep, heartfelt sorrow for sin, producing a reformation of life. Repentance is one of the most important principles of the Gospel.

A person does not become thoroughly converted to the Gospel, unless he feels a deep, heartfelt sorrow for past misdeeds, and feels determined to reform and do those things which will be pleasing and acceptable to our heavenly Father.

We can realize the great importance of this principle by referring to the life of John the Baptist. We find that the burden of his mission was to preach repentance unto the inhabitants of the earth, saying: "Repent ye, for the kingdom of heaven is at hand." Again, we find that among the first works of our Savior was to cry repentance unto the people. We learn that after He had chosen His twelve apostles, he called them together and began to send them out two by two. He told them to go into the world and preach that men everywhere should repent.

Peter and the other apostles preached the Gospel to the people assembled on the day of Pentecost, and after they had been converted to the Gospel and believed that Jesus was the Christ, they said: "Men and brethren, what shall we do?" Peter answering said, "Repent everyone of you."

Again: it is evident that this was among the most important requirements made of those who wished to become members of the Church of Christ in that day, and by continuing with the passage just quoted, we find the promise that was made at that time also refers to us: For it is unto those who are afar off, even as many as the Lord our God shall call.

From the above scriptures it is evident that repentance is one of the conditions of salvation, "for except ye repent," Jesus tells us, "ye shall all likewise perish."

In conclusion, I can find no better expression than the words of the ancient prophet Isaiah. He says: "Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, who will have mercy upon him, and unto our God, for He will abundantly pardon."

SOME AMAZING MARRIAGES.

THAT the days of romantic marriages are by no means at an end is proved by the fact that not a great while ago the lady superior of a Budapest convent, who had for twenty years worn the veil of a nun, became the wife of a stonemason young enough to be her son; a wealthy widow of Washington gave her hand and heart to a blind street singer; a German count of long descent led a washerwoman's daughter to the altar, and a Russian countess eloped with her footman.

But Cupid has played pranks far stranger than any of these. A good many years ago a bridegroom of 80 years—a hopeless bachelor, if ever there was one—was carried to the altar in Scotland on men's shoulders. "His legs," says the chronicler, "were drawn up to his ears, his arms were twisted backward, and almost every member was out of joint."

At Worcester a blacksmith of ninety was once mated to a child of fifteen; in Berkshire a blind woman of ninety was wedded to her ploughman, a youth of twenty; and a little later a girl of sixteen became the bride of a man who was nearly eighty when she was cradled. Almost more remarkable still was a Berkshire wedding of many years ago, in which the bridegroom and the bride numbered 168 years between them—he was 85 and she but two years younger; the two bridesmaids had celebrated their seventieth birthday, and the path to the altar was strewn with flowers by six of the bridegroom's granddaughters.

In the eighteenth century a woman who was pilloried in Cheapside and sentenced to six months imprisonment, had been married to no fewer than three members of her own sex, whom in turn she robbed and deserted; and at the same time two women were keeping a public house at Poplar as man and wife, and it was only on her death bed that the "wife" revealed the secret which had been successfully kept for thirty-six years.

About ten years ago Dr. Mary Spencer was married at Neath to her eleventh husband, her first appearance at the altar being at the age of fifteen, and her latest at forty-four. A Mexican lady, Senora Rey Castillo, buried seven husbands between 1880 and 1895, each of them dying a violent death; a man of Bordeaux only yielded up the ghost in 1772 after he had wedded his sixteenth bride; Jerome tells of a widow who had buried twenty-one husbands before she was united to a man who had already survived twenty wives: and Evelyn beats this amazing record with the case of a woman who when he saw her was married to her twenty-fifth husband.

To return, however, to remarkable cases of mesalliance, it is not long since one of the best known kings of Europe made a morganatic wife of the daughter of a caretaker of Louvain, whom he had already created a baroness; Archduke John of Austria married the pretty daughter of a small country postmaster, who in boy's clothes had acted as his postilion; Archduke John Salvator sacrificed his royal rank to become the husband of a ballet dancer, the daughter of obscure parents, and Archduke Ernest took to wife a woman of still humbler position, and not long ago the son of this union was head waiter in a Budapest cafe; while Princess Josephine of Spain, great aunt of King Alfonso, eloped with a Havana journalist.

Peter the Great made a wife and empress of a girl who had been a servant in the house of a Lutheran minister at Marienburg; Sir Henry Parkes, William Cobbett and Thomas Coutts, the millionaire banker, all chose maids of all work for their life partners, and Sir Gervaise Clifton, the historian of Jamaica, had no fewer than seven wives, each of whom had been in his own service.

Exchange.

SALT LAKE CITY, - DECEMBER 1, 1906

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George Reynolds, - Asst. General Superintendent.

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REVISION OF THE OUTLINES.

A FEW months ago a committee consisting of five members of the General Sunday School Union Board, was appointed to consider the advisability of making changes either in the courses or lessons as given in the present Sunday School "Outlines." This committee sent letters to all the Stake Superintendents, asking (1) whether the present "Outlines" are adapted to their needs, and (2) whether they desired any changes, and if so, to state specifically their suggestions and improvements.

When the answers from the various stakes were compiled, it was found that the great majority of the Sunday School workers were for keeping the courses as they are, many objecting to any radical changes, except in the lessons of the Theological department. A large number of requests came for more detailed outlining in the work of the lower grades.

Acting upon these suggestions, and guided by their best judgment, the committee recommended and the General Board decided that the courses in the next issue of the "Outlines" be as follows:

Those in the Kindergarten, the Primary. the first three years of the First Intermediate, and the first two years of the Second Intermediate departments to remain unchanged, except in a few lessons where better ones have been suggested.

First Intermediate, 4th year—Incidents from the lives of the apostles; the church restored.

Second Intermediate, 3rd year—First half of Old Testament.

Second Intermediate, 4th year—Second half of Old Testament.

Theological department, 1st year—Jesus the Christ.

Theological department, 2nd year—The Apostolic Age and Apostasy.

Theological department, 3rd year—Latter-day Church History.

Theological department, 4th year—Doctrines of the Church.

As the "Outlines" cannot be published before the first of next year, it has been thought advisable to announce in the JUVENILE a few of the first lessons in the new courses, thereby enabling the classes to commence their respective courses at the proper time.

Second Intermediate department, 3rd year—See first lessons in 4th year of present "Outlines."

Theological department 1st year.

JESUS, THE CHRIST.

LESSON I.—INTRODUCTORY.

1. Names and titles.
   a. Definition of each.

b. Names given of God are likewise titles.

c. "Jesus," "Christ" and "Messiah."

2. The Savior's name made known before His birth.

a. At the annunciation (Luke 1: 31, see also 2: 21; Matt. 1: 21, 25, see also verse 23 and compare Isa. 7: 14; Luke 2: 11).

b. To ancient prophets (*Moses 6: 51, 56; 7: 50; 8: 24; Isa. 7:14; I Nep. 10: 4; II Nep. 10. 3; Mosiah 3: 8).

3. The man, Jesus.

a. A mortal being; birth, human condition, and death.

b. His mission in mortality. (See Moses 1: 6; 4: 1-3; 6: 52, and references thereto).

c. Son of mortal mother and immortal Father.

4. Christ, the Lord.

a. His resurrection to immortality.

b. One of the Godhead. (Acts 1: 33; Phil. 2: 9-11; Heb. 10: 12; III Nep 11: 8 11; Doc. & Cov. 1: 20; 6: 2, 7; 10: 57, 70).

Suggestions: — Significance of names given of God may be illustrated by other examples: Ishmael (Gen. 16:11); John (Luke 1: 13); Abraham (Gen. 17: 5); Sarah (Gen. 17: 15); Israel (Gen. 32: 28; 35: 10); Peter (Matt. 16: 18; Luke 6: 14; John 1: 42).

[The leaflets used in connection with the University Sunday School lectures on "Jesus, the Christ," will be useful to both teachers and pupils in this course].

LESSON II—CHRIST PREDICTED AND FOREORDAINED.

1. Scriptural predictions.

a. Old Testament: Moses (Deut. 18: 15, 18; compare John 1: 45; Acts 3: 22; 7: 37; III Nep, 20: 23). David (Psalm 69: 21; compare Matt. 27: 34, 48; Mark 15: 23; John 19: 29; Psalm 118: 22, 23; compare Matt. 21: 42; Mark 12: 10; Luke 20: 17; Acts 4: 11; Eph. 2: 20; I Peter 2: 4, 7; Psalm 22: 18; compare Matt. 27: 35; Mark 15; 24; Luke 23: 34; John 19: 24), Isaiah (Isa. 7: 14; compare Matt. 1: 23; Luke 1: 31, 34; Isa. 9: 2; compare Matt. 4: 16; Eph. 5: 8, 14). See also Micah 5: 2; compare Matt. 2: 6, and John 7:42. Zech. 9: 9; compare Matt. 21: 4-11, and John 12: 15.

b. Book of Mormon: Lehi (I Nep. 10: 4, 5). Nephi (I Nep. chaps. 11 and 12; 19: 10). See also II Nep. 9: 5; 10: 3; 26: 24; Mosiah 3: 5-10; 4: 2; 13: 33-35; 15: 1-11; Helaman 14: 12; III Nep. 1: 9-14; Ether 3: 16.

c. Pearl of Great Price. See Moses 1: 6; 4: 1 3; 6: 52; and all references thereto.

2. Chosen by the Father.

a. At the Council in Heaven: (Moses 4: 1-3, and all references thereto).

b. Appointed from the beginning. (Moses 1: 6; 2: 1, 26; 7: 39, and all references thereto). See also 1 Peter 1: 20; compare Romans 3: 25, and note marginal rendering "foreordained;" Romans 16: 25,26; Eph. 3: 9, 11; Colos. 1: 26; II Tim. 1: 9, 10; Titus 1: 2, 3; Rev. 13: 8.

c. Attested by Christ Himself through modern revelation. (Doc. & Cov. 76: 39; 93: 1-17, 21).

LESSON III.—CREATOR AND LORD.

1. Christ the Creator.

a. Associated with the Father (Moses 1: 32, 33; 2: 1, and references thereto).

b. So called in scripture (John 1: 3, 10; Heb. 1: 2; 3: 9; Col. 1: 16, 17;

*Pearl of Great Price.

Mosiah 3: 8; 4: 2; Helaman 14: 12).

c. He so declares Himself (III Nephi 9: 15; Doc. and Cov. 14: 9; 29: 31-34; 45: 1).

2. Christ is Jehovah.

a. The name revealed (Exo. 6: 3, compare 3: 14).

b. The God of Abraham, Isaac and Jacob (Exo. 2: 6; 4: 5; compare Gen. 28: 13; Matt. 22: 32; Mark 12: 26; Luke 20: 37; I Nephi 6: 4; Mosiah 7: 19; Doc. and Cov. 136: 31).

See also: I Nephi 19: 10; III Nephi 11: 14; compare John 8: 58; Doc. and Cov. 136: 21.

Note especially Doc. and Cov. 39: 11.

Theological department, 3rd year.

CHURCH HISTORY.

JANUARY.

Lesson 1.—The First Vision.

I. Ancestry of the Prophet Joseph.
  1. Their character and standing.
    a. Illustrative incidents.
  2. His father's family.

II. The Prophet's early life.
  1. His birth.
    a. Date and place.
    b. Surrounding conditions.
  2. His boyhood.
    a. His character and disposition.
    b. Early training.
    c. Illustrative incidents.

III. His first vision.
  1. Prevailing religious conditions at that time.
    a. How Joseph was affected by them.
    b. They could not satisfy him.
  2. He takes the Bible for a guide.
    a. Follows the advice of the Apostle James (1: 5).
    b. Retires to the woods to pray.
  3. His prayer answered.
    a. Whom he saw.
    b. What they said.

IV. Effects of this vision.
  1. Upon Joseph.
    a. A guide to himself and followers.
    b. Made friends of some.
    c. Made enemies of others.
  2. Upon mankind.
    a. Has modified their ideas of God.

References: Pearl of Great Price; Writings of Joseph Smith II; History of the Church, vol. I, chap. 1; History of Joseph the Prophet by Lucy Smith (select incidents from first 18 chapters); Life of Joseph Smith—Cannon, chaps. 1, 2. For religious conditions of the times, see One Hundred Years of Mormonism—Evans, Introduction.

Lesson 2.—The Book of Mormon Revealed.

I. Three years interval.
  1. Joseph's persecutions.
  2. His temptations and trials.
  3. He again calls upon the Lord.

II. The visits of the angel.
  1. Personal appearance of the angel Moroni.
  2. The instructions repeated.
    a. The fulfillment of Malachi's prediction.
    b. The ancient inhabitants of America.
    c. Their sacred record.
    d. The restoration, etc.

III. The record promised to Joseph.
  1. Where hidden.
  2. Annual visits to the hiding place.
  3. The instructions of the angel each visit.

IV. Joseph received the plates as promised.
  1. Contents of the stone box.
  2. Means of translating the record.
  3. Instructions concerning their care.
  4. Description of the plates.

a. Dimensions.
b. Materials.
c. Inscriptions.

References: Succeeding pages of same works as for Lesson I.

LESSON 3. THE BOOK OF MORMON TRANSLATED.

Note: The teacher will outline this lesson from the following topics and references:

Joseph moves to Harmony—Martin Harris—Prof. Anthon—The lost manuscript—Oliver Cowdery writes for the Prophet—The Translation completed and published.

References: History of the Church, Vol. I chap. 2, 4, pp. 71-78. Doc. and Cov. Sec. 3. I Nephi chap. 9. Life of Joseph Smith, Cannon, chap. 7-10. Life of Joseph the Prophet—Lucy Smith, chap. 24-30.

EXCESSES IN AMUSEMENTS.

REPORTS of the manner in which the festivities of Hallowe'en were observed in some places and by officers and teachers of the Sabbath Schools, indicate a disposition towards excessiveness that should be curtailed. Amusements which are in themselves innocent, and which when observed with proper limitations, afford joyful pastimes that are exhilarating, are sometimes harmful by reason of the extremes that characterize the observances of some of our festivities. It is very desirable that we turn to good account our conduct, whether in our serious or joyous associations.

This is an age of excesses, and excesses are stimulants that beget unnatural appetites and harmful desires. It not unfrequently happens that excesses which in themselves are innocent, lead to conduct that is wrong. It is therefore necessary to guard ourselves against the temptations to overdo in those amusements which allure to excesses that in time become a strong temptation to do that which is wrong. The observances of Hallowe'en afford an illustration of the wrong which grows out of the intoxication which certain amusements create in the minds of those who abandon themselves to the spirit of a pleasure-loving age.

The Lord has prepared the human soul for the reception of the joys of life. Those joys when subject to the Spirit of God, are elevating and beautifying to the soul of man, and should be observed with proper dignity and with respect to the station in life which men and women occupy and with due regard to their religious callings. Men and women whose examples are so potent in giving shape to the character of the youth of Zion, should never neglect the dignity of life which belongs to them wherever they are and whatever they do. When, therefore, those who indulge in amusements excessively abandon the dignity which should always characterize their conduct, they set examples to the youth, who are quick to imitate—examples that are both harmful to themselves and injurious to the imitators. We may expect that young people will always go to greater extremes than those whom they imitate. In measuring, therefore, the effect of our conduct, we should always make allowance for the increase of excess by the youth who imitate us.

The former innocent amusements of Hallowe'en have been too much abandoned to a reckless and destructive spirit. When our young people on Hallowe'en night lose their respect for the property rights of others, and destroy gates, fences and bridges, thereby entailing expenses that are difficult to meet, they become really the victims of evil promptings. Parents should warn their children against the dangers of such excesses, and teach them that no amusement can by any construction be made to justify wrong doing.

Pleasures quite often enlarge the liberty

which men ordinarily take in their language and conduct, but a careful discrimination should be made between the legitimate enlargement of this liberty and the license that is taken from it to inflict a wrong or injury upon others. Those who enjoy the Spirit of God will have no difficulty in understanding just where the line should be drawn between this enlarged liberty and improper license.

The organizations of the Church should afford models of right doing to all who come within the sphere of their influence; and the leaders of these organizations should not only understand what the direct effect of their example is likely to be, but they should also comprehend the license which the younger generation is likely to take from the examples set them. There are blessings in the joys of life as well as in life's toil and seriousness, but there are so many allurements to evil that grow out of the joys of life, that it is necessary for us to discriminate between excessive pleasures and legitimate joys. Let us hope that hereafter the observances of Hallowe'en may not disturb the peace and property of the community as they have frequently disturbed them in the past. When young people become intoxicated by the pleasures of the age, they lose the sober judgment that should characterize every Latter-day Saint. These evils are often aggravated by the approbation of fathers and mothers, who laugh when their children narrate the unrestrained follies for which they should really be rebuked.

PARENTS' CLASS OUTLINES.

THE Deseret Sunday School Union is pleased to announce that the first twelve lessons of the Parents' Class outlines are now printed and are on sale at the Deseret Sunday School Union Book Store. The price is five cents for the entire twelve lessons, which includes postage to any address. These lessons cover a period of four months, after which another series of lessons will follow.

ADDITIONS TO THE GENERAL BOARD.

THE following brethren have been added to the General Board of the Deseret Sunday School Union: Elders Stephen L. Richards and Harold G. Reynolds, Salt Lake City, and Thomas B. Evans (Superintendent of Sunday Schools of the Weber Stake), and H. H. Rolapp of Ogden.

ANSWERS TO QUESTIONS.

Masked Balls.

Question: Is it right or proper for members of the Church, especially Sunday School officers and teachers to take part in masquerade balls?

Answer: There are many things in this world that in and of themselves are very innocent, but which can be made mischievous and productive of great evil. We can imagine that under certain circumstances, and with certain people, masquerades might be conducted in a way to furnish considerable amusement and no harm result therefrom. But, as a rule, they are made agencies of great evil; and much wrong-doing can be committed under cover of a masquerade. Therefore they are not proper for Latter-day Saints to indulge in or patronize, and should never be held under the auspices of a Sunday School.

Consecrating Oil.

Question: When consecrating oil, in which hand should we hold the bottle?

Answer: The oil is generally held in the right hand; but, we ask, would the holding of the oil in the left hand, by the Elder officiating, invalidate the consecration? Certainly not.

NEW SONGS.

IN the editorial which appeared in our last issue (Page 688), giving the program

for the Stake Sunday School Conferences to be held during the year 1907, the promise is made that the new song (No. 7) to be sung in the afternoon of these conferences shall be presented in our December 1st number. In conformity with this promise, we now print two songs, either of which can be sung on these occasions, as the Chorister or the Elder in charge of the meeting may select.

CHOOSE THE RIGHT.

Words by J. L. Townsend. **Music by H. A. Tuckett.**

Earnestly.

1. Choose the right when a choice is placed before you, In the right the Ho - ly Spirit guides,
2. Choose the right, let no spir-it of di - gression O - ver - come you in the e-vil hour,
3. Choose the right; there is peace in righteous doing;Choose the right there's safety for the soul;

And its light is for - ev - er shin-ing o'er you. When in the right your heart confides.
There's the right and the wrong to every question, Be safe through in spir - a-tion's power.
Choose the right in all la - bors you're pur su-ing; Let God and heaven be your goal.

CHORUS.

Choose the right, Choose the right, Let wisdom mark the way be - fore,

In its light, Choose the right, And God will bless you ev - er - more.

THE JOY AND THE SONG.

Words by Julia H. Johnston. Music by H. R. Palmer.

Prelude, Organ or Piano.
Met. ♩=112.

1. We praise Thee O God for the joy and the
2. The gates are wide *open and they beckon us
3. At last in that *city with its glo-ries un-

song, Which un - to us this beau - ti - ful sea-son be-long, We love and a -
all, Each to fol - low and serve at the sound of Thy call, Thro' por - tals of
told, With its gates all of pearl and with streets of pure gold, We'll give to the

dore Thee, for light and for love, And for all the rich blessings that come from a - bove.
praise and thro' Zi - on's fair gates, We will pass on with songs to the work that a - waits.
Sav - iour who dwelleth in light, All the pow'r and do - min - ion, and wis - dom and might.

REFRAIN.

ff Hal - le - lu - jah! hal - le - lu - jah! Oh the joy and the song! With hap-py hearts and mer-ry

Ending for last stanza.

voi-ces We the glad strain pro - long. *Interlude after 1st & 2nd stanzas, in exact time.* long.—

**The words "open" and "city" are for the half-note, the first syllable short as in chanting.*

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THE RELATIONSHIP BETWEEN THE STAKE BOARD AND THE LOCAL SCHOOL AND THE ATTITUDE OF EACH TOWARD THE OTHER.

"IN union there is strength." To accomplish good in any work, the director must be in close touch and sympathy with those whom he would direct. A friendly feeling goes a long way toward the acceptance of criticism and suggestions. We can often, for instance, say things to a friend that might be considered an affront from a stranger. I do not mean the license which led to the old adage, "Familiarity breeds contempt," but the kindly consideration for the good of the friend criticised, that he may correct a fault.

The spirit of Sunday School work is love. And just as the teacher must use the utmost care in dealing with her pupils lest she drive one afield that might have been kept within the fold, so the one who has to help the teacher must be mindful lest in his enthusiasm to have a good class he hinder rather than help the teacher.

To promote a friendly feeling we must be acquainted with teachers in other ways than in their Sunday School work. If possible, meet them socially, that we may know something of them personally. This deeper knowledge of their lives and characters will often help us to a sympathetic interest that will enable us to know how best to help them in their work.

A leading function of a stake board is to supervise and direct the work of the local schools. This must be their duty and attitude else how can their work be of any value? If their province is only to suggest, and their suggestions can either be taken or ignored at the pleasure of the local school, the stake Board is only a nominal organization and can be of no material benefit.

The stake officers are men having more experience;—the time and careful consideration given to Sunday School work, and the opportunities of seeing many schools and of comparing each with the others, all tend to make their judgment clearer and to broaden their views. They have been chosen for this work by the higher authority that they may benefit the schools under their supervision.

If this attitude were better understood, misunderstandings might sometimes be avoided.

Teachers should feel free to ask assistance from Board members to discuss any and all phases of their work, but they should not feel that the Board representative when visiting their school, relieves them of any responsibility. They desire to assist, not to take upon themselves the duties of others.

We will all agree that the duty of the Stake Board members is to improve local conditions. Let us consider some ways in which this can be done.

First—By broad knowledge of subject matter. The department worker ought to be well versed in his subject, to have a thorough knowledge of not only the lesson material, but also related material, that he may suggest broad lines of work, and give the teachers references where they can find extra information. This knowledge will also increase the teachers' confidence.

Second—By suggestions to teachers. To direct intelligently we must be familiar with what is being done. It is necessary to see the class work. If the class is conducted in the usual way when a visit is paid, the Board visitors are enabled to see the needs of the school and make suggestions that will better the work. These suggestions should be made in private to the teacher, not before the class, unless the suggestion be to the class itself.

Third—By a practical demonstration

given with a definite aim, and preceded or followed by a talk with the teacher. To simply give the lesson for the teacher would not usually be of much benefit either to the class or to the teacher; but if the lesson is given with a definite aim—to help the teacher to strengthen some weak point, or to emphasize something lacking in her class work; and then, if her attention is called to the purpose of the lesson, some good will have been accomplished.

Of course, this is to be done with a thorough understanding with the teacher, not to take the class out of her hands; the teacher to be in charge of her class, and the Board teacher simply giving the work at her request.

Fourth—By upholding the teacher in her work. Nothing weakens a teacher's control over a class so much as to see someone interfere with the progress of a lesson, or in any way show that the teacher's work is not all that it ought to be. Some teachers do not realize this, as they will admit their inability to give a lesson or acknowledge that they are not prepared, in the hearing of the children. Whatever we can do to make the children feel that their teacher is just right, will accomplish the result we are all striving for—improvement in the class work.

If we define the Board members' attitude as supervisory, we have a right to expect that recommendations made be given at least a fair trial. If what is recommended be well tried and then does not prove a benefit to the school or department, as the case may be, an understanding can easily be reached. If we feel sure that our suggestions will be adopted, great care will be taken to give only what has been definitely planned.

We have a right to expect also that radical changes contemplated be discussed with the Board representative. It gives the visitor a shock when feeling that a good deal is known of a school or department, to go and find conditions so changed that nothing is known of what is being done. It is not only an unpleasant experience, but it has a very bad effect—the result is a feeling of helplessness—"how can I help when I know nothing of existing conditions?"

When visiting a school or department, do the Board visitors become members of the teaching corps? I believe that they should. Not, as was said before, to do the teacher's work, not to take the class, but to participate in the work, and help wherever they feel they can do so.

If it were easy to follow the Savior's advice when He said, "Be ye therefore perfect," how simple would become all our problems. But, being prone to mistakes, we can only seek for the spirit of the greatest teacher the world has ever known to guide us to see and understand aright, that our service may be a service in very deed.

Dorothy Bowman.

CAST DOWN.

O Father sustain me, my hope is nigh spent,
With sorrow and grief my heart is now rent,
My poor, wounded soul in darkness is gropeing
And my spirit's cast down without sunshine or hoping.
I long for tenderness—sweet words of cheer,
And appreciation from those I hold dear.
Sore wounded and fainting, to Thee I now cling,
And sweet consolation I pray Thee to bring.
And if in Thy wisdom my life you prolong,
Give me courage and strength that I suffer no wrong
To embitter my life; may my spirit be free,
To enter and dwell with Thee eternally.

H.

EVELYN HARMONY'S CHRISTMAS

HAVING served the Bernards faithfully Evelyn had been promised a Christmas holiday. She was looking forward eagerly to the joyful reunion with mother, brothers and little sister in the country, when her mistress entered the kitchen one cold morning.

"Evelyn," she said wearily, "I don't see how I shall manage if you go this Christmas, I am feeling so unwell and those noisy boys will be home, too, whatever will become of us?

Evelyn moulded the bread thoughtfully. She was only a girl and longed so to mingle with the merry-makers and become a part of it all! Here she would spend that precious day apart and alone, eating her solitary meal in the kitchen, for these people never thought of allowing their servant to sit at the same table. Tears sprang into her eyes, but she conquered them and looked up bravely.

"If you need me I will stay," she said quietly. "It will be lonely at home anyway without father." Her bosom heaved painfully. Father had never let a Christmas pass without some thoughtful tokens, and now he was with God. How proud she had been of her talented father! How she enjoyed singing his little songs and gazing at his paintings, and wishing God would bless her with one of his gifts!

"You are a dear, good girl," she heard her mistress saying. "I shall not forget your kindness." And Evelyn was alone with her grief.

How she struggled for composure! She was not unhappy, and yet she wanted to cry.

It seemed as though heavenly messengers were around her, and she longed to lean against them and be comforted.

Mr. Harmony's great desire had been to educate his children; but having been generous-hearted, his money disappeared rapidly, and death left his family financially embarrassed.

Evelyn,however, felt no humiliation over that; all she desired for herself was a portion of her father's glorious intellect, and the courage to surmount obstacles.

She thought rapidly, worked busily, and planned carefully as she flew about the kitchen. A whole month's wages was due her, and that must be spent judiciously in providing a happy Christmas for mother.

"May I go up town this afternoon, Mrs. Bernard? I should like to send home a few presents for the children," she said, when the work was finished nicely and the boys were off to school.

"Yes, indeed you shall go. I would not think of having you miss the window display."

So Evelyn set out happily in spite of a certain homesick yearning that made her tenderhearted,

"Gladys shall have a doll," she ruminated, glancing at the bright collection and wishing her wealth were greater. "She likes to sew and should have a large one, but they are too expensive, I am afraid." However, she found just what she wanted, and did not regret the dollar. "Gladys may never have another," she sighed, "and I do want her to be happy!"

A pair of knee pants followed, and a waist for little brother, several other packages, and even a dish pan filled with the articles she knew mother needed most. Her shopping filled her with great satisfaction, but Mrs. Bernard raised her eyebrows in disapproval when the goods were delivered. "Why, child, you haven't got yourself a single thing!" she cried reprovingly.

"I forgot, and anyway, I didn't have enough money," the girl laughed.

Mrs. Bernard turned away with a peculiar look on her face.

"How are you to get these things to your mama?" she asked gently.

"The dairy man passes our place and won't mind leaving them," was the answer as Evelyn gathered her precious packages together and left the room.

Christmas morning dawned solemn and snowy. Trees were freighted heavily with white splendor. Fence rails, housetops, bush and shrubbery were all a-glisten with the soft down shaken from the sky. The little duck pond was full of it, and as Evelyn swept the fluffy stuff from the steps she heard the disconsolate quack, quack, of ducks, and laughed softly.

"Oh, how beautiful, how beautiful it is!" she murmured rapturously, "How can anyone dislike winter, it is so beautiful, so very beautiful!"

She compared the matter-of-fact way in which the Bernard children received their gifts to the gladsome, laughing excitement of the little folks at home.

"These children have too many presents," she thought, aching inwardly for one little gift or word of love, and brushing the tears aside hastily, she entered her room to thank God for the sweet privilege of being allowed to make some precious hearts happier on this glad day. "What a privilege, what a great privilege!" she cried softly, and knew that the Lord was with her.

"This is the happiest Christmas I ever had," she thought, "though I haven't a single gift."

While she was still rejoicing, Mrs. Bernard entered bearing a nice dress pattern, candy and nuts.

"Did you feel neglected?" she asked. "We haven't forgotten you, Evelyn. After your sacrifice we all wanted to get you something, so put in together and bought you a good, warm dress."

Evelyn's eyes were brimming again, someway the tears were too near the surface today.

When the letters came from home her cup of joy was full. Mother's letter ran something like this:

My Precious Daughter:

God will surely reward you for faithfulness and diligence. Do not fret because you cannot attend school, dear, God will bless you with wisdom and knowledge, and the capacity for gaining that which is now withheld, because you are good to your mother.

"Not half, not half good enough," Evelyn sobbed, taking up the other letter and reading through her tears.

DEARHOLM, December 25.

Dear Sister Evelyn:

When I woke up this morning, and saw my big doll, I could clap for joy, I was so happy. I didn't know I'd get my big doll, I never had such a big doll before. When mama said Evelyn got my big doll for me, I felt like coming up where you are to kiss you.

Thank you for your presents and kindness. I am going to make my big doll a dress.

I have had the measles, next the little boys will have them, I guess.

I guess I'll close. If you can't read this, remember I haven't been to school very much yet.

From your loving little sister,

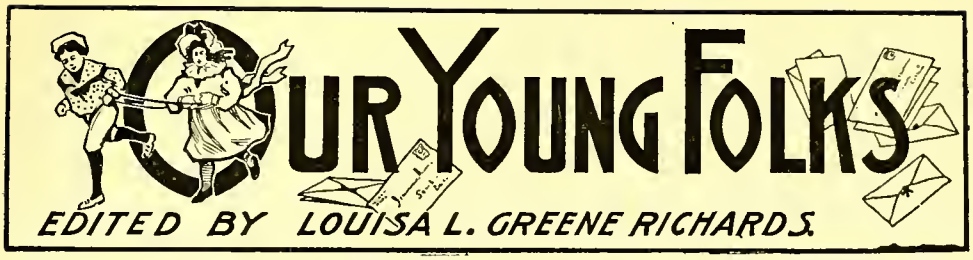
GLADYS.

Evelyn's tears were falling again. "This is the best present I ever had!" she cried softly. *May E. Lillie.*

It is a maxim with me, that no man was ever written out of a reputation, but by himself.

Character is not only written in the face, expressed in conduct and language, but is sent forth, and may be often felt as a thought atmosphere.

The business of the head is to form a good heart, and not merely to rule an evil one, as is generally imagined.



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THE BOY SHOEMAKER OF BERRYVILLE.

XLIII.

Love extendeth and reboundeth,
It hath joy's elastic spring;
It shall ever cheer the giver,
Back to him a blessing bring.
Love shall gather love around us,
Onward through the stream of time;
Love shall make our old age youthful,
And our destinies sublime.

Emily Hill Woodmansee.

Nannie gets well surprisingly quick when the Earl's physician and Dr. Highland consult and work together—Teddy looks up his relatives and friends, and finds they are respectable, worthy people—A wedding that pleases all concerned.

"WE could never have imagined anything half so magnificent as these grounds, could we Nannie?" said Maud, as the two sisters strolled about the gardens at Glen-Arbor.

"It is all surprisingly beautiful!" replied Nannie. "But I think we have things just as beautiful and pleasing in our own dear America. It is a great thing, though, that Dr. Plumm's treatment, together with our own doctor's, should have cured my sprained foot and ankle so readily. I shall always be grateful for that. With slight caution, I can walk perfectly natural now, without the least suspicion of pain, or even weakness attacking me."

"How good that is," said Maud.

"It is best of all the blessings that are being heaped upon us. We do not understand and cannot appreciate them all. Did you hear Grandpa Hetherley and father talking this morning?"

"Let's see," answered Nannie. "I knew they were having a conversation, but Carl was showing me something in that wonderful old book on the stone table. I did not notice what they said. What was it?"

"The Earl was saying that to have worldly wealth, and a high sounding name or title among men, does not amount to anything unless your family affairs are all right and your conscience clear before the Great Master. It was papa's reply that took my attention and made me very happy. He told the Earl that he realized the truth of his words now more than he had ever done before, although he was born and had lived all his life in broad, free America, where it is supposed that 'caste' is not, or should not be, a leading feature in society, and where the aristocracy is not, or should not be, considered as being more honorable than the humblest laborers who are honest and reliable citizens of the great republic. Then papa acknowledged to having felt somewhat disgraced when Ted, a poor, unknown and nameless young fellow married his daughter. 'But,' he added, 'since I have been here for a few weeks and have been at times closely associated with some of the rich nobility, as they are called, and see what worthless lives many of them lead, my eyes have been opened on the subject, and I would rather have a working man for a son-in-law than an idler, whatever the difference might be regarding their position in society.' You don't know, Nannie, how much good it did me to hear

father talk like that, and I am longing for Ted to come, that I may tell him about it."

Maud's radiant face and glad eyes expressed more plainly even than her words, the happiness she felt in having learned that her father had come to be reconciled to her marriage with Ted.

"That is worth coming to England for," Nannie said, rejoicing with her sister in the great joy which came to her with the knowledge that her father, in his heart, had forgiven her and her husband for their disobedience.

"Carl doesn't care the least bit about the honors people here would like to thrust upon him because the Earl of Glen-Arbor is his grandfather," continued Nannie. He says he just wants to get back to Berryville, where the people are more alike and more sincere with each other, it seems to him, than they are here."

"And where," said Maud, rather mischievously, "as he was saying to Ted and me, he can have Nannie all to himself for awhile."

Nannie blushed, but paid no further attention to her sister's remark. Presently she said,

"He says his mother's father was as good a grandfather as a boy ever had; although he was only a shoemaker, he was one of the very best, and if he can be as good a man as that grandfather was, and taught him that he must be, he will be happy enough without any worldly honors. I think Carl has a sort of prejudice against such things as high sounding titles and great riches, and believes more in making something of himself to be loved and admired for without, than with them. And I respect him all the more for holding to those principles, don't you?"

"Oh, Nannie!" said Maud, "I could not have greater respect for Carl under any conditions than I have always felt for him since I first knew him. He did so much for Ted and me, in helping to clear us before father and mother when we had got into such trouble with them, he will always be like the dearest of brothers in my estimation. I wish for his sake they would all agree to his marrying you right away, quietly, as he wants to."

"Why, didn't you know, Maud, they have all agreed to it?" said Nannie. "I thought mother would have told you, but I suppose she left it for me, thinking I should enjoy telling you myself. We are to be married two weeks from today, in the same little chapel that Carl's father and mother were married in, and by the same dear, old minister. He was rather a young minister then, but now he is quite aged, with lovely white hair and such a mild, good face."

"Oh, how romantic and delightful!" said Maud.

"Yes, indeed!" "I should say so!" called out Ted and Carl, as they joined the sisters in their ramble.

Ted had just returned from a visit to Scotland, and Ireland where he had traced out the relatives of both his parents. And finding them respectable, good people, who were highly pleased to acknowledge and welcome him, he had left them with a promise that ere long he would take his young wife to visit them. He and Maud had much to talk over together, and so the other young couple soon had the pleasure of being left to themselves.

Carl had brought Nannie a letter from Mrs. Hesse, which contained the good news that her uncle, a German Margrave, wanted little Bessie and her mother to go and live with him and his wife, as they were childless and lonely.

"How well that will be for them!" said Nannie, after reading her letter. "Mrs. Hesse told me what a noble, kind-hearted man that uncle of hers is, and that his wife is a most amiable and excellent woman."

"Good!" said Carl. "They will be happy then."

Very bright and sunny was the morning when Carl and Nannie, with only their near relatives and friends assembled in the unpretentious church where their marriage took place: And very, very happy were the two young hearts that were there united as one in sacred wedlock.

Every one who had any interest in the wedding thought it as nearly complete and perfect as anything of the kind could possibly be.

Nannie could not and would not be induced to wear as much rich clothing and costly jewelry as some of the folks thought she should to suit the occasion. But in her modest snowy white dress with only natural flowers for ornaments, she looked so pure and angelic that everyone admitted no bride could appear more lovely, innocent and beautiful.

And Carl! His Grandfather Hetherley wept over him and his fair young bride, declaring that so far as possible he would now make amends for his past failures in his hardness toward the other Carl and the other Nannie.

(CONCLUDED NEXT ISSUE.)

PLAIN ENOUGH TO GOD.

The plan by which the mists arise,
Along the sand-girt sea,
And that by which the tide recedes,
Mysterious seem to me.
Nor do I understand just how,
The light of day expires;
Or why the stars appear at night,
As Heaven's far distant fires.

And when I hear the wailing winds,
Lamenting nature's woe,
I wonder somehow, whence they come,
Or whither do they go.
The flowers on a thousand hills,
The grass with shapely blade,
All show a more artistic work
Than aught that man hath made.

The coral reefs that thread the deep,
Were never built by man;
He could not architect such work,
He knoweth not the plan.
Nor can he bid a fountain burst
Forth on the scorching sod;
Such deeds as these are only wrought
By our eternal God.

These seem like mysteries to us,
Each moving in its course;
Nor could we stay them should we try,
By any human force.
They're governed by the hand that shaped
The earth on which we plod;
And tho' they wondrous seem to us,
They're plain enough to God.

Sarah E. Mitton.

WALKING ON THE WAVES.

We have an immortal Brother, a King,
Who once walked over the sea;
A lesson of faith He meant to bring,
Unto all such as you and me.
And when I study that Master's life,
So noble, so just and true,
Such glorious lessons I always find,
Which doth ever my faith renew.

I can fancy I see Thee, O Master dear!
With Thy hands outstretched to save—
To save one sinking through lack of faith,
As Thou walkedst over the wave.
O, Brother! help us, and give us faith,
To walk upon life's dark sea;
Keep us from doubting as Peter did,
Help us to walk like Thee.

And when dark waves beat rough and high,
On life's, tempestuous sea,
Let us know that the Lord of life is nigh,
Who once walked on Galilee.
At times supreme faith bears us on,
And bids us be strong and brave,
And holds us up till we safely walk
Upon life's great, rolling wave.

When tempests of sin and grief arise,
And would seem to overcome,
O guide us safe o'er the threatening waves,
Safe unto Thee and our home!
O! keep us from sinking, our Brother dear,
'Neath the darkning waves of death;

O bear us up by Thine arms of love,
By true and living faith!

Annie G. Lauritzen.

RICHFIELD, UTAH, 1906.

LETTER-BOX.

100 on all Lessons.

OXFORD, IDAHO.

I am 7 years old, and I have three little brothers. I go to Sunday School and Primary and I like my teachers very much. I have been going to day school for two weeks, and I am in the first reader. The teacher has given me 100 on all my lessons every day since I started to school. I like to read the little letters from the Letter-Box.

TURA CORSHAW.

Like Canada Very Well

STERLING, ALTA, CANADA.

I thought that I would like to write to the Letter-Box. We have been in Canada two years and we like it very well. My mother died four years before we came up here. My papa is 40 miles from here. I have two brothers younger. We are living with our auntie, uncle and grandpapa. Our grandmama died the spring before we came up here. I like to read the little letters. We have only gone to Sunday School a little over a year.

AMANDA ELDREDGE,
Age 12 years.

No Ward.

WEISER, IDAHO.

We take the JUVENILE INSTRUCTOR in our home and find it very interesting. We read the letters and guess some of the charades. We moved here last August. There is no Ward here, but we hope there will be soon. We miss going to Sunday School and Primary.

MABEL CHRISTENSON, 11 years old.
ORIN CHRISTENSON, 9 years old.

[Mabel and Orin:—Your charades are both interesting, but you failed to send the answers, so they will not be published. The answers you sent to other charades have been received from other children before your letter came.

ED.]

About "Bunny."

ELGIN, OREGON.

I thought I would write to the Letter-Box. I live out in the country two miles from the meeting house. I go to Sunday School and Primary. The other day as I was coming home from school I saw a little brown squirrel. He was getting nuts for winter. He looked so cute sitting there cracking nuts. Love to you all.

SETHELLA BOSWELL,
Age 12 years.

Guessing a Riddle.

REXBURG, IDAHO.

My dear little Friends:—This is the first time I have written to the JUVENILE INSTRUCTOR. The little poem, "My Lady Friend," a riddle by Mary Grace, in the JUVENILE for Oct. 15, I have guessed the answer to. It is "The Clock."

I am 11 years old and am in the 6th grade at every day school.

LIELA K. ORMSBY.

Charade

COLONIA DIAZ, MEXICO.

I have been very interested in the charades, so I thought I would send one. I have guessed almost every one, and have

sent one before. This charade is composed of 18 letters:

10, 11, 12, is an insect.

17, 8, 13, what all people do.

10, 17, 13, a wager.

8, 9, is an adjective.

13, 2, 10, is a vessel for holding water.

10, 15, 8, 13, is a vessel used on the sea.

7, 8, 13, is a large vessel for holding liquors.

4, 5, 6, is worn on the head.

7, 8, 9, is a light wagon.

14, 2, 1, 3, 8, is a girl's name.

The whole is the name of a great musician.

JOSEPH LARSEN.

A POCKETFUL OF CHILDREN.

THE sea horse has a pocket—a regular, properly shaped pocket, which it carries just as if strapped to its waist. In this it keeps its children, and as the sea horse has large families, sometimes numbering as many as fifty, fishermen are often finely surprised after catching a sea horse and putting it into water to find that their single captive has apparently turned into half a hundred.

RECOMPENSE.

I care not when night comes on,
Or how the storms may rage;
If God my Light in darkness is,
Peace shall my soul engage.
He will be there!

I care not when sorrows come,
And troubles hard and cold;
If He my comfort e'er will be,
And keep me in His fold,
My grief to bear.

I care not when sickness racks,
And fills my days with pain;
If He, with hope, will buoy me up,
Perchance to health regain,
His will to do.

But if His wisdom rules it so,
My chastening shall extend,
I'll love and trust Him thro' it all,
And to His will I'll bend.
God keep me true!

I care not when death draws near,
If only I can know
His arm will safely guide me o'er,
And keep me while I go.
To Him I'll cling!

And when at last, my journey o'er,
From pain and sin set free,
I care not, so that I can be
Near Him eternally.
MY GOD, MY KING!

Hattie Critchlow Jensen.

WHERE TROUBLES GO.

A crowd of troubles passed him by,
As he with courage waited;
He asked, "Where do you troubles fly,
When you are thus belated?"
"We go," they said, "to those who mope,
Who look on life dejected,
Who weakly say, 'good-bye' to hope—
We go where we're expected."

Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

SMILES.

(ORIGINAL.)

I'm tired of the telephone,
It makes ma run so often;
They're going to make a "spelafone;"
And have hard "spell-words" soften.
I hope they do!

And then the noisy graphophone,
My love for that is gone, too;
I'd like to have a "lafafone,"
And laugh just all I want to—
Wouldn't you?

I DO REMEMBER THEE.

A SACRAMENTAL HYMN.

Words by J. L. Townsend. **Music by Edwin F. Parry.**

Con espressione.

1. Can I for - get or yet ef - face A - way from mem - o - ry, My
2. Thy sac - ri - fice, O Sav - ior dear, And death on Cal - var - y, Hath
3. I come to Thee all pen - i - tent, I feel Thy love for me. Dear

Sav - ior's pas - sion, love and grace? No: I re - mem - ber Thee! REFRAIN.
giv - en me sal - va - tion's cheer: And I re - mem - ber Thee! Dear
Sav - ior, in this sac - ra - ment I do re - mem - ber Thee!

Lord, I do re - mem - ber Thee, I do re - mem - ber

Thee! With faith sin - cere, O Sav - ior dear, I do re - member Thee!

4 These emblems of Thy holy love
May I now worthily
Partake with gratitude to prove
I do remember Thee!

5 O, gracious Lord, Thy Spirit give
To ever be with me,
Revealing truth, that I may live
And aye remember Thee!

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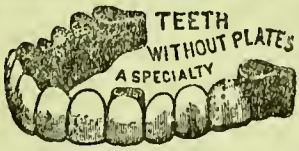

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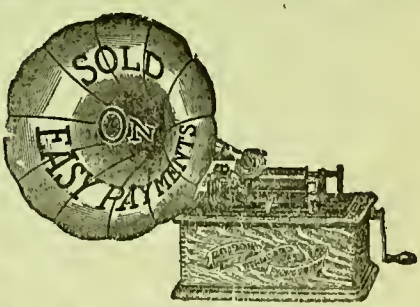

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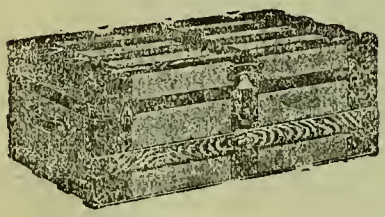

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